

## The Yankee Notion in Japan

Of all the Yankee notions which the versatile Japanese have adopted and adapted to their own conditions none has been received with more instant approval and enthusiasm than the army work of the Young Men's Christian Association. One of its purposes is that the thing was of practical benefit to the men, the government opened every avenue to the workers and urged the sending out of equipments faster than the association could supply the demand. While newspaper correspondents were being held in leash, the Y. M. C. A. secretaries with their outfits were on their way, at government expense and by government conveyance, to the army centers in Korea and Manchuria. Even Port Arthur and Dairen now have their Y. M. C. A. rooms for Japanese soldiers. As for the soldiers themselves, they are ready to fight for these Yankees who have come to them on a mission that expresses itself in terms suited to the peculiar needs of the hour.

The method is identical with that made familiar during the struggle between the United States and Spain, when every army corps and almost every regiment had its Y. M. C. A. tent and secretaries.

### Helping the Soldiers to Write Home.

These headquarters are freely open to officers and privates. They contain the latest newspapers from home, together with books and magazines and funny pictures. Each has a portable organ, at which the natives grind and create a stirring air, while comrades join in song. Writing tables are provided, and free stationery, containing the Japanese flag and the Y. M. C. A. emblem. Hundreds of thousands of pieces of stationery have been given out since the opening of the war, and this privilege has been highly appreciated by the men, for there is no room in the overloaded soldier's equipment for letter paper, and the method is small.

headquarters are placed at army bases, where new recruits are constantly arriving.

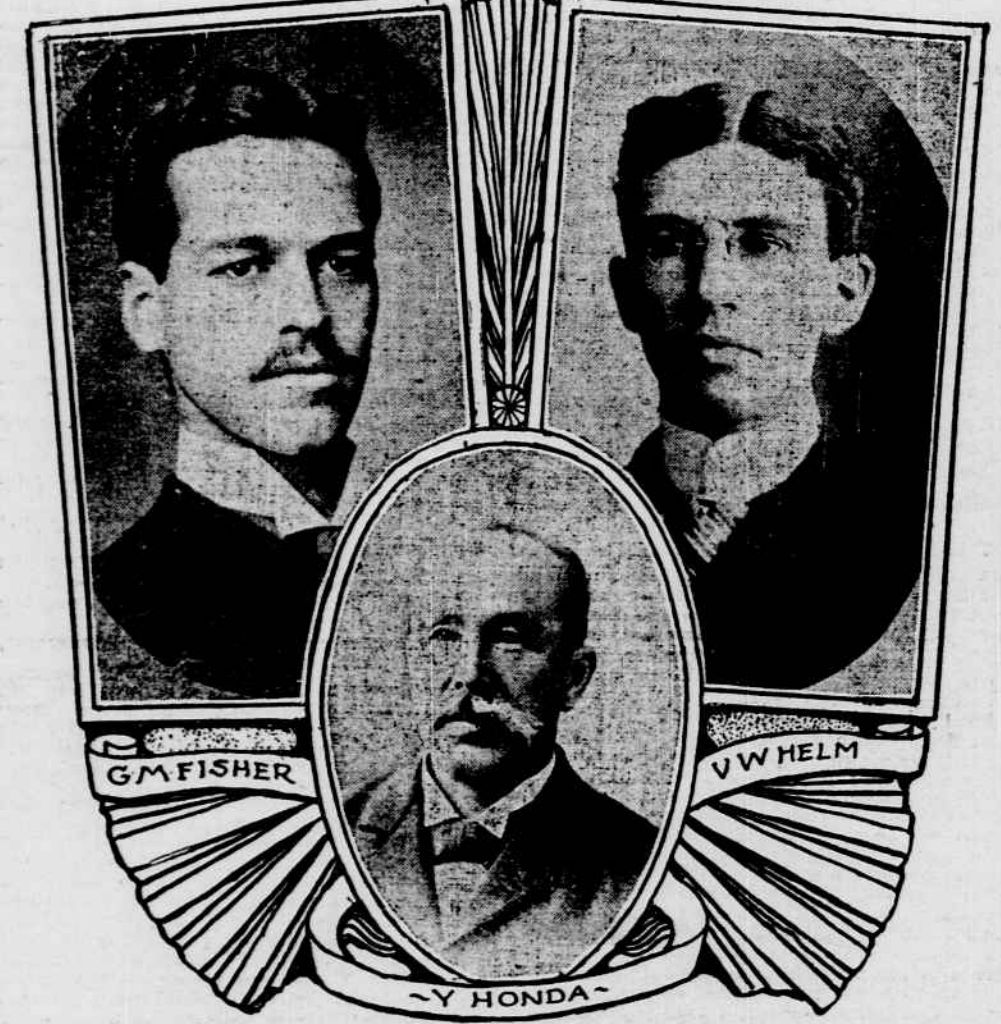
### Ping Pong in Manchuria.

Mr. George Gleason, who left the secretaryship of the Philadelphia association to go to Osaka, Japan, taking with him his bride, a German woman society belle, writes from Yinkow this interesting glimpse of the sort of work he is doing at the front: "In the reading room a cavalryman was playing the little folding organ as if he were charging a Cossack band, and around him was a group of admirers, some of whom occasionally burst into the wild strains of the Japanese national anthem. After playing ping-pong awhile with some of the fellows, who in their thick hobbled boots, rough goat-skin vests and heavy coats find the game a little too lively, I was interrupted by some one who wanted me to teach him to play on the organ. I sat down to the organ and taught him to play the hymn, 'Stand up for Jesus,' which is so popular among the men here."

Ping pong on the firing line, where two nations struggle for the mastery of the east—verily, the world is small.

### The Crossed Flags.

This work is thoroughly American in its management and support, as well as in its origin. The national secretary of the Y. M. C. A. for Japan, Mr. Galen M. Fisher, is now in the United States presenting the work, and a young American, V. W. Helm, is the man in active charge of the army work on the field. Several American secretaries are at the front. The chairman of the association committee of the Y. M. C. A. for Japan is a Japanese, Rev. Y. Honda, president of the Methodist College at Tokyo. It was American enterprise that seized the occasion of the war as an opportunity for aggressive religious work so that all the outgoing detachments of soldiers and sailors were met at the point of embarkation and supplied with tracts and testimonials, and Christian songs and leaflets.



even make him keep it clean. Of course, each letter that goes to Japan—and through this army work the remotest points of the empire are reached—contains a Christian emblem which is really a more effective means of propaganda in creating interest toward Christianity than years of street preaching. The souvenir postal card craze has been carried even into the Japanese army by the Y. M. C. A. three thousand cards being distributed at one point on the Liaoyang peninsula by a secretary.

In addition to the free gift of stationery, the association dispenses hospitality in the form of the national beverage, tea. Every visitor may drink as much tea as he pleases, though he cannot fill his canteen, as some desire to do. The scarcity of water at many points is the reason for this. To the same cause may be attributed a rather peculiar regulation, which is that while hair clippers, razors and other barbering implements are freely supplied to the men, with facilities for shaving, hot water cannot be supplied with which to wash off the face of the man who has been shaved.

### A New Sort of "Holy Show."

While it is an aphorism that "trade follows the flag," it is equally as true that vice goes along with it, and now the Y. M. C. A. has been set out to be equally enterprising. In army life the usual and most popular diversion is vice, so it is "up to" the association to afford other entertainment that will be interesting and yet innocent. The result, as was the case in the American army, is a variety of entertainments that would fill a deacon with horror, were they to be run within the walls of a church. There is juggling and boxing and dancing and singing and a general drawing upon local talent. One non-commissioned officer, before doing his turn, made a little speech, as follows: "As you have come here by the spirit of Jesus Christ, the Lord of heaven, I express the one-thousandth part of my gratitude to you for the privilege of being here in the praise of the Lord is rather an improvement on David."

But the best resource of all is the graphophone. The part of the Y. M. C. A. man's equipment which he guards most jealously is his large assortment of graphophone records, containing, it must be admitted, a

while companies of Christians gathered at the stations day and night and sang with their voices the most stirring hymns, and then they were about to leave their native land. The association workers have secured each soldier with a copy of one of the gospels in Japanese. These were but two inches long and an inch and a half wide, and weighed as little as a feather. A sword dance of the peculiar relation that America bears to Japan that the covers of these books bore the Japanese and American flags side by side, and in the center of the broad gauge and humanitarian work for the soldiers done by the Christian forces.

### Nobility Honors the Y. M. C. A.

Although at first this army work of the Y. M. C. A. was looked upon with some what of suspicion by officials as being merely a proselytizing device, its value was so quickly made apparent that military officers telegraphed back to Tokyo, urgently requesting that further outfits be sent to the front; and as rapidly as possible the association workers have been sent to the front. The minister of war, General Terauchi, said: "I express both the opinion of the men at the front and in Tokyo when I say that this work has proved successful beyond our expectations."

Lieutenant Colonel Y. Miyazaki was commissioned by Gen. Nishi to report on the Y. M. C. A. work at Yinkow. He said: "Since the place has been opened it has attracted most of the garrison and commissariat soldiers in its vicinity, and they were off duty. The number of soldiers who find it their best resort now averages about 350 a day. What the men most appreciate is the writing material which they receive free. Those that need to, can get their letters written by the kind workers. Secretaries are busy from morning till night with letters for the soldiers. Then, too, there are newspapers, magazines, musical instruments, and other means of amusement. All these are greatly appreciated by the troops, who are very glad to have them. The Y. M. C. A. work at Yinkow was so successful that it was extended to other points."

Perhaps the most striking evidence of the popularity of the army work among the Japanese was the brilliant benefit concert given last month by the Tokyo Young Men's Christian Association for the army fund. An audience of more than 12,000

persons crowded the Imperial Conservatory of Music, and many members of the nobility were present or among the patronesses. Including the wife of the field marshal, Marchioness Oyama, several princesses, Sir Claude MacDonald, the British minister, the German minister, the Italian minister and the wives of the Belgian and American ministers, Harvard, the largest of one of the largest firms in Japan, recently contributed \$1,225 to the work. The prime minister of Japan, Count Kataura, also gave his hearty support to it.

All this greatly delights the missionaries in Japan, who say that their work has been put forward in a more favorable light than ever before.

From the beginning the work has been a purely religious character, and no one has objected. One secretary in Manchuria tells how a dozen men, all in heavy marching order, with picks, blankets, extra food and a few cartridges, just about to start for the front, came into one of the reading rooms of the association to hold a prayer meeting, and were so frankly and heartily to religion as they do to fighting, and the sound of Christian hymns is not unknown on the Manchurian battlefields.

### SUNDAY MORNING TALK.

#### Doing Things Versus Going Through Motions.

A business man wrote me the other day with regard to a large concern, many of whose employees and heads of departments seem to have gotten into routine ways, as follows: "How easy it is for all of us sometimes to imagine that going through motions is doing things." What a vast difference there is, to be sure, between grinding away at a task day after day and actually bringing something to pass. Every big business is not a routine. But as soon as Christianity was recognized and established by the Emperor Constantine in the year 313, the religion of the masses was changed. At this early period the traditions of heathen Rome were in the practice of the manner of life as well as in the practice of the religion.

Christian architects adopted the general arrangement of the basilica as their model, and the result was a series of churches, each one and in larger churches two, separated by columns from the nave, to which the tribune gave an imposing finish. The nave, the widest part of the church, was a long, narrow hall, and the service seemed to render increased space desirable for the "presbyterium" a transept between the apse and the nave was formed, and the whole breadth of the nave and aisles, sometimes even beyond that, and thus the church received the form of a cross.

Lastly, at the end opposite the altar were the entrances, and a porch with a court or atrium. Here the penitents had to wait, and the middle of the atrium was the fountain, where the faithful on entering sprinkled themselves in token of inner purification. In modern Roman Catholic churches the water of holy water at the entrance serves this purpose.

This was, in fact, the original design of the early Christian basilicas. With regard to the interior arrangement the side aisles, as a rule without a gallery, but sometimes with one, were about half the height of the nave. They were also covered with horizontal arches, and the roof was a flat, leaning against the upper wall of the nave.

The monks of the Order of St. Francis at the end of the twelfth century, when the purity of Byzantine architecture and ornamentation, adapted to their use by the monks of the desert, was being replaced by the more ornate and decorative styles of the Romanesque and Gothic periods, the arms of the cross are of equal length, and the whole breadth of the nave and aisles, sometimes even beyond that, and thus the church received the form of a cross.

Kindred, but distinct from this is the Romanesque style, which is the result of the treatment of the arches and the use of the dome. The Romanesque style is characterized by its massive and solid appearance, and its use of the arch and the dome. The Romanesque style is the result of the treatment of the arches and the use of the dome.

Toward the end of the Romanesque epoch many freer and even arbitrary forms mingled with those of the severe Romanesque style of building, and to the architecture which thence arose has been given the name of the transition style, by which term is meant the above mentioned transition from the Romanesque to the Gothic.

This kind form a transition from the Romanesque to the Gothic. But this is only correct in the chronological sense, as it is stated that in Germany these transient styles were produced by the influence of the Gothic style, though they often continued to exist, at first by its side, and were only gradually supplanted by it.

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## HOUSES OF WORSHIP

### WASHINGTON A CITY OF MAGNIFICENT STRUCTURES.

With all its many monumental and other embellishments Washington is rapidly coming to be noted for the grandeur of its places of worship. Capitals of all nations have from time immemorial been thus distinctively characterized, and that the American churches, which are the result of a government is a natural tendency to be applauded. As to architectural styles there are a wide range of examples. It is also a happy circumstance that a decided preference is not confined to any one sect or religious body, but that this movement has come steadily, emphasizing in a measure, both in numbers and enthusiasm, the progress of religious art among the Christians of Washington.

The first Christian communities that lived under the oppression of a hostile heathendom were accustomed to assemble for the purpose of celebrating their religious feasts of love and remembrance. These feasts were held in the homes of the believers or in the catacombs, a practice that has been continued to this day in the case of the Christians of the East. But as soon as Christianity was recognized and established by the Emperor Constantine in the year 313, the religion of the masses was changed. At this early period the traditions of heathen Rome were in the practice of the manner of life as well as in the practice of the religion.

Christian architects adopted the general arrangement of the basilica as their model, and the result was a series of churches, each one and in larger churches two, separated by columns from the nave, to which the tribune gave an imposing finish. The nave, the widest part of the church, was a long, narrow hall, and the service seemed to render increased space desirable for the "presbyterium" a transept between the apse and the nave was formed, and the whole breadth of the nave and aisles, sometimes even beyond that, and thus the church received the form of a cross.

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world's acknowledged classics. James Earley, also of England, an architect and sculptor of distinction, worked assiduously in a like cause, and it is a matter of considerable local interest that his son and grandson have taken up his profession in this country, and in Washington and elsewhere many examples are to be seen of their monumental skill.

### IN FOREIGN FIELDS

#### INTERESTING DATA FURNISHED BY MISSIONARIES.

Dr. H. K. Carroll, formerly United States Commissioner to Porto Rico, and now one of the corresponding secretaries of the Missionary Society of the Methodist Episcopal Church, reached New York recently after a tour extending over a large part of South America and including visits to the principal missions of the denomination on both the west and east coasts. He studied conditions on the Isthmus of Panama with a view to the establishment of Methodist missions in the new republic, and called at the principal ports in Peru and Chile, where he inspected church and school properties. He then crossed the Andes, visited the principal mission stations in Argentina and Uruguay, and sailed early in June for Rio Janeiro for New York, reaching the city after a nineteen days' trip by direct steamer. Dr. Carroll had the following to say concerning his 15,000-mile journey:

"I have had no question that the future of the Isthmus must be changed by the canal, how much no one can predict. The fact that it is an American enterprise not only insures its success, but makes the presence of large numbers of our fellow countrymen in the new republic a moral certainty. It is, moreover, the halfway point between the United States and the South American countries, and it would be all means be occupied by missionaries."

### BRINGING HEAVEN TO EARTH.

#### Written for The Star by Ulysses G. B. Pierce, Minister of All Souls' Church.

That thy days may be as the days of heaven upon earth.—Deuteronomy xlii:21.

These two texts formulate for us the program of religion. The familiar lines of Wordsworth are like a lamp before the door of the temple, to light our way to the inner sanctuary; while the older text stands as the benediction at the close of service, to remind the departing worshippers that the one aim of religion is to make their days "as the days of heaven upon earth."

Who does not feel the gentle compulsion of these high words? Who does not see how they make religion a matter of our everyday life; how they make religion not a thing to be discussed, but a life to be enjoyed; how its rewards are to be found not by transporting us to heaven, but by transfiguring our earthly days until they are "as the days of heaven upon earth."

According to these two sentiments, the feeling of reverence should be as natural and spontaneous as the feeling of admiration when we behold some masterpiece of art, or listen with rapt interest to some exquisite sonata. The fine arts touch the life that now is, and transfigure and hallow it. Precisely this is the aim of religion. As art awakes in us the love of beauty, so religion quickens in us the enthusiasm for holiness. Its highest aspiration is that our days may be

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Or, again, see how this makes religion its own reward. As we stand before the Apollo, we do not say, What reward shall I have if I admire this? As we listen to Beethoven no one says, What does it profit me? We are wise enough to know

"That if eyes were made for seeing, Then Beauty is its own excuse for being."

A higher wisdom should teach us that the good life carries with it day by day its own reward. Regardless of tomorrow, religion is its own justification. The concern of religion is not to get the soul into heaven, but to bring heaven into the soul; to make its days "as the days of heaven upon earth."

If it seem that this is a vague matter, let us examine the elements of this "natural piety." How are we to cultivate the frame of mind by which our common days are to be transfigured? Just how are we to elevate our religious life to the high plane we have spoken of? The matter is less vague than we suspect. Three things kept steadily in mind will indeed make our days "as the days of heaven upon earth."

The first requisite is to see in our own day the orderly revelation of God. Man was never nearer to the fountain of life than he is now. At the hush of the day God still walks in the garden of life. "As I was with Moses, so also will I be with thee," was the promise of old. He never spoke to man save as He speaks now. With Him there is no past, no future; but one eternal now. In this present we live, move and have our being. To recognize this, to realize that we are always in the midst of the world-process, so in every tender affection more than human love, to find in every high thought a revelation of the one mind, to honor every honest stroke of labor as a part of the power that makes the worlds, to hail every disclosure of science as a fresh revelation of Him whose greatness hides him; to do these things is to forge the first of those golden links by

which the scholars studying the catechism. The new believers were divided into groups of ten, each with a teacher. While in the schools the students were given services were continued. As a result of the revival the mission is facing the problem of lack of room in the churches. The large Central Church and the new South Gate Church (not yet finished) are both filled and a third building is urgently needed. As are additional workers. Mr. Moffett writes that they are happy over the situation, although perplexed as to how to accomplish much that demands attention. "We are simply swamped," he says, "by the demands upon us for instruction, oversight and organization."

Mr. F. B. Guthrie, who is stationed at Elat, West Africa, in one of the missions of the Presbyterian board of foreign missions, tells of missionary work among the native tribes, which includes industrial training as well as religious teaching. Elat is about a hundred miles east of the Atlantic coast, and is three degrees north of the equator. It is in the heart of the country inhabited by the Bulu tribe. The station has 130 acres of land, about half of which has been cleared. Fruit trees have been set out and plantations of bananas, pineapples, mahababs (a yam-like tuber), corn, white potatoes and other garden vegetables are raised.

Mr. Guthrie tells of a plan to devote a large part of the station area to the cultivation of rubber. Rubber cultivation is also to be tried. He adds: "We hope within the year to have 100 head of sheep and goats, ten or twelve native cattle, a beginning of a herd of swine and possibly some important work in the future. The station is a month or a year in Africa living on tinned meats, butter and milk, would you appreciate the missionary's desire for stock. The great need of the natives, 'after Christ,' is the knowledge and opportunity to make a living. This we are convinced must be

found from the soil, and for this reason are paying much attention now to agricultural work. Craftsmen are also needed, and we are about to start a class of six boys in carpentering, and tailoring, shoemaking and blacksmithing classes will follow."

### Heroes of the War.

Kuroki was the favorite with the foreign audience when the land fighting was in its early stages. Oyama will apparently be the most important figure of the war in history, but he is not so picturesque a figure to the popular imagination. Nogi is perhaps best fitted to arouse sympathetic interest. He is an old man, whose white hair and beard, and his noble, soldierly bearing, when he had lost his two sons and his only nephew, he smiled, but when he thinks he is unobserved it is said that he bows his head and sobs. "God took my sons," he said, "in order that I might be better able to sympathize with my countrymen who are likewise bereft, and I may be the better answer to the souls of the many brave men whom I am sending to their graves." He took Port Arthur, doing his head and shoulders, and took my advance were impossible. He then hurried north to take a central part in the bloodiest fight in modern history. Next to him, among the Japanese, in the personal nature of the interest which he inspires among foreigners, comes Togo, who has the naval glory to himself. What the Japanese think of the public or the army of their officers, we do not know. They do not talk and criticize. They go ahead and do. Their generals will probably write to the general public, but on the Russian side of the war is so public that no general's fame in this war is free of doubt. Roosevelt was first in income for a moment. His final placing is for the future. Kuropatkin's reputation has had its ups and downs, but the general opinion outside of Russia is that his accomplishments have been considerable, and that his failures have been due to obstacles that it would have taken a genius to surmount.

## Bringing Heaven to Earth.

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Who does not feel the gentle compulsion of these high words? Who does not see how they make religion a matter of our everyday life; how they make religion not a thing to be discussed, but a life to be enjoyed; how its rewards are to be found not by transporting us to heaven, but by transfiguring our earthly days until they are "as the days of heaven upon earth."

According to these two sentiments, the feeling of reverence should be as natural and spontaneous as the feeling of admiration when we behold some masterpiece of art, or listen with rapt interest to some exquisite sonata. The fine arts touch the life that now is, and transfigure and hallow it. Precisely this is the aim of religion. As art awakes in us the love of beauty, so religion quickens in us the enthusiasm for holiness. Its highest aspiration is that our days may be

Furthermore, it should be noted that this conception puts religion on the same footing with the other arts of life. We do not enjoy this sonata because of some legend concerning its composer. That may be of interest, and it may or may not be true; but the feeling awakened is due to the fact that every one is potentially an artist and a musician. The love of beauty is ineradicable. So also is the longing for holiness. It is as Sabatier said: "Man is incurably religious." The documents and anecdotes of religion may be of interest, and may or may not be true; but religion itself, the enthusiasm for the perfect, is nowise dependent upon these things. It existed before them, and will survive them. For we cannot too often remind ourselves that it is not books and documents that make religion, but that it is religion that produces these as a tree sheds its leaves.